'Prayer With Feet Attached'

By WILLIAM B. ABBOT

(Virginia's third annual prayer pilgrimage for public schools went this year to Prince Edward County, which closed its schools to avoid integration a year and a half ago. This account is written by a white Presbyterian minister of Norfolk, Va., an SCEF board member, who participated.

FARMVILLE, Va.—"Of course, one can always pray!" Such is the halfhearted cry of one who thinks that prayer may work if all else fails.

It was not the resounding sentiment of the hundreds of Negroes and the handful of whites who converged on Farmville in Prince Edward County, Va., the day after the New Year began.

For their movement was conceived in prayer, undergirded with prayer, and begun and ended in prayer.

It is the kind of prayer to which one attaches his feet, to which one bolts his automobile tires, attaches his pocketbook, gives his tongue, his time, and his talent—and in answer to which one, if need be, gives his life as Dr. Ralph Abernathy of Montgomery, the featured speaker, once almost did.

Why do men leave their homes and families to travel miles just to hear speakers and offer prayers for justice?

To some residents of Farmville they were just a bunch of "communist-inspired crusaders" determined to integrate the schools at all costs.

But to others they were a part of the long train of pilgrims who have fought for a greater and greater measure of freedom in what we like to call the "land of the free" and the 'home of the brave."

As one of the speakers pointed out, Farmville—today America's only community without public schools—will likely go down in history alongside of Lexington, Concord, Valley Forge, and Yorktown as the scene of a mighty struggle for democracy.

These pilgrims knew that now, in this year of our Lord, 1961, a century after the beginning of

(Continued on Page 3)

—Afro-American Photo by Scott Henderson

FROM ALL OVER VIRGINIA, "pilgrims" came to Farmville to ask for re-opening of Prince Edward County public schools. Here Dr. E. B. Henderson (left), noted educator and author of Falls Church, Va., chats with Mrs. Sarah Patton Boyle, Charlottesville authoress, and Dr. Thomas Hammond, history professor at the University of Virginia. The pilgrimage which drew 1100 persons was sponsored by the Virginia affiliate of the Southern Christian Leadership Conference and the P.E. County Christian Association.

Review of the Month • *School Segregation • Crumbles in Georgia*

Georgia, one of the four remaining "hard-core" Deep South states, backed down from massive resistance to school desegregation. Court-ordered entry of two Negro students to the University of Georgia brought riots that were studiously ignored by state police officials, but it also brought an outcry in support of public education from students, faculty, and average citizens.

It was a climax of an open schools campaign that has been going for many months. The legislature repealed compulsory segregation laws and adopted a plan similar to Virginia's—local option, pupil-placement, and tuition grants for pupils who prefer private schools, all designed to keep integration "token" but schools open.

The student protest movement observed its first anniversary by starting a drive against theater segregation. In the Nashville area, county schools integrated the first four grades. In Dallas, it was indicated that the School Board would give up its fight against desegregation and begin a grade-a-year plan in the fall.

The U.S. Commission on Civil Rights recommended cut-off of federal aid to public colleges which discriminate. In Congress, the battle was lost to change Senate rules to curb filibusters. And the U.S. Justice Department filed a suit to open vote records in Bolivar County, Miss., and to stop vote discrimination in Bullock County, Ala., where five of 5,000 eligible Negroes vote.

Legal Challenge

RICHMOND, Va. — NAACP Lawyers representing Prince Edward County Negro school children filed a complaint in Federal Court charging indirect use of public funds to support private white schools in the county and asked the Court to stop it.

The Southern PATRIOT

Vol. 19, No. 2

Feb., 1961

Published by the Southern Conference Educational Fund, Inc.

Tent City: Freedom's Front Line

By ELLA BAKER
(Special Correspondent)

SOMERVILLE, Tenn.—It was around the New Year, 1961, that I visited Freedom Village in Fayette County, Tenn.

"Freedom Village" is the name Negro tenant farmers have given the tent city into which they moved when they were evicted by white landowners after they registered to vote.

Eight families were living there in early January, and hundreds more may soon follow if the Federal Government is not permanently successful in its court efforts to enjoin further evictions.

The olive-drab tents without floors, surrounded by inches of mud and mire; the darkness within these tents that are lighted by kerosene lamp and heated by wood stoves; the not-too-well-clad children crowded into the tents or squashing around in the mud; and the hungry shivering dogs wandering about: all of this painted a picture of anything but hope for a new year.

But the real tragedy is that in the wealthiest country in the world, in the jet-propelled atomic age of 1961, human beings could honestly say that their mud-floored tents were more comfortable than the shacks they formerly called "home" for five, ten, or 30 years.

Yet this is what those tent-dwellers told me, and this is the true story of a Negro sharecropper's life in Fayette and Haywood Counties.

It is a story of years of hard work and little or no money; it is a story of big families living in one-or-two-room shacks.

There was Willie Trotter, 36, who has six children ranging in age from 14 years to eight weeks. From the 10 bales of cotton he made, he received less than $160 "profit" for the year.

Mr. Trotter was glad to have his small floorless tent, because the house he lived in before had two rooms, but one needed repair so badly that the family lived in one room. Freedom Village meant *better* living to this family.

Walker Allen Mason, 27, made five bales of cotton and ended the year with about $125.

These two farmers were well-off compared with Mrs. Dora Turner who had worked the same farm for 38 years in her own name and 20 years before that with her mother.

When typhoid-malaria killed her four brothers, Mrs. Turner plowed 12 years and paid off a $2,200 debt which the landlord said her mother owed. Last year, 1959, she ended owing $50.

This year, 1960, she received six checks of $30 each—a total of $180. When she was evicted after voting, she was confronted with a bill for $600, she said. Her 1960 share was three bales of cotton. This she had to give to the landowner and was told she still owed $291.95.

How does the sharecropper know what his crop brings when the landowner sells the cotton in

(Continued on Page 4)

The Story Behind the Story

(The story in Haywood and Fayette Counties in West Tennessee today is the battle for the ballot. (For backround, see Southern Patriots of March, June, September, and December, 1960).

(But behind this story and intertwined with it is the age-old economic and social plight of the Negro tenant farmer in the South. The potential for what is happening today in West Tennessee—with both its tragedy and its hope—exists in rural areas throughout the Deep South.

(Here a recent visitor to Freedom Village reports on the underlying conditions which produced the present struggle.)

A Student Profile

Protest Began in Childhood

(By Special Correspondent)

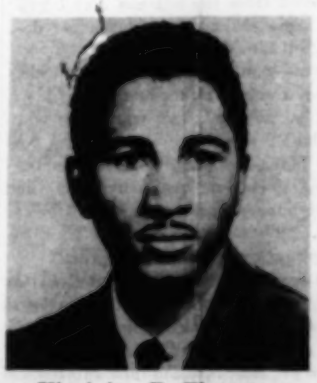
CHARLOTTESVILLE, Va. — What manner of people are they, the new generation of Negro leaders which has emerged in the last year? This is a picture of one of them, Virginius B. Thornton of Virginia.

He is mild in manner and speech but absolutely determined in struggle. He is possessed of an inability to compromise with second class citizenship but is equally unable to hate those who oppose him.

Virginius was one of the leaders in the eventually successful library sit-in that started last February in Petersburg, Va., and was one of the first in the sit-in movement to refuse to take bail after arrest.

At that time he was a graduate student at Virginia State College in Petersburg, where he received his M.A. in history last year. Before that, he had majored in history at Virginia Union University in Richmond and now is working toward his Ph.D. in history at the University of Virginia.

But with Virginius, as with many student leaders, protests against segregation didn't just start in February, 1960. That was the time when the students found each other and began to coalesce into a movement. But the roots go back to childhood.



Virginius B. Thornton

Virginius was born and brought up in West Point, Va., a small town between Williamsburg and Richmond. His grandfather and father ran a restaurant, which was always desegregated. His family knew many white people in town very well, so as a boy Virginius assumed he would be welcome anywhere.

When he was six, he went to get a coke at the drugstore and was told he couldn't have it, and this very much amazed him.

When he was 12, he went to do some reading at the public library. The librarian told him he would have to wait a week until the bookmobile came.

(Continued on Page 3)

Whites Take Stand

By MAURICE McCRACKIN

(Mr. McCrackin, a well-known pacifist minister of Cincinnati, Ohio, was one of a group of the Peacemakers organization, which went to West Tennessee to make plans for setting up a loan fund to help besieged Negro farmers.)

There were six white people in Haywood County, Tenn., who had the courage to stand shoulder-to-shoulder with their Negro neighbors when the U.S. Justice Department sued to enjoin eviction of Negro voters.

The six testified in that case that the evictions were, almost without exception, because the farmer or some member of his family had registered to vote.

While we were in Tennessee, we stopped to see two of these six—Mr. and Mrs. O. M. Lemmons. They live in Mason in Fayette County and have a dry-cleaning business there and a dry good store in Stanton in Haywood County.

We saw them in their Stanton store. It is a large store for a small village, but there were no customers and we had an uninterrupted conversation with them. We found that one of them was born in Mississippi and the other in Georgia.

Mrs. Lemmons told us that sometime ago representatives of the White Citizens Council called on them and asked them to join. She took notes on their conversa-

(Continued on Page 4)

THE SOUTHERN PATRIOT

The Southern Patriot

The Southern Patriot is published monthly except July and August by the Southern Conference Educational Fund, Inc., dedicated to ending segregation and discrimination based on race, creed, color, or national origin. Editorial offices, 4403 Virginia Ave., Louisville 11, Ky.; business offices, Suite 404, 822 Perdido St., New Orleans 12, La.; office of publication, 150 Tenth Ave. North, Nashville, Tenn. Twenty-five cents a copy, $2 a year. Entered as second-class mail matter, Nashville, Tennessee.

THE SOUTHERN CONFERENCE EDUCATIONAL FUND, INC.
822 Perdido Street, New Orleans 12, Louisiana

President
AUBREY W. WILLIAMS

Secretary
DR. JAMES L. HUPP

Vice-Presidents
DR. HERMAN H. LONG
BISHOP EDGAR A. LOVE
MODJESKA M. SIMKINS

Executive Director
JAMES A. DOMBROWSKI

Treasurer
BENJAMIN E. SMITH

Field Secretaries & Editors
ANNE BRADEN
CARL BRADEN

VOL. 19, No. 2 Feb. 1961

News in Brief

The U.S. Supreme Court refused to hear an appeal by the State of Delaware on a Circuit Court order for immediate desegregation of all schools in that state. This means that the state's plan of gradual integration is rejected, and the lower court order stands.

Louis L. Redding (an SCEF board member), NAACP lawyer who has represented Delaware school children throughout the lengthy case which was a part of the original 1954 school decision, told the press he hoped this marked "The final termination of a long and drawn out litigation."

* * *

In New Orleans, four CORE members were given 60-day jail sentences and fines of $350 on criminal mischief charges for sit-ins. They appealed.

Meantime, in Washington, the first appeals from sit-in arrests reached the U.S. Supreme Court. They are of convictions of students in Baton Rouge, La., last spring on charges of disturbing the peace. The NAACP appealed the cases.

* * *

Four bishops joined in an appeal to Federal officials to provide medical and food supplies to evicted voters in Haywood and Fayette Counties, Tenn. The appeal was sent by Methodist Bishop Edgar A. Love, SCEF vice-president; AME Zion Bishop C. Ewbank Tucker, SCEF board member, AME Bishop George W. Baber, and Methodist Bishop John Wesley Lord.

* * *

In Dallas, Tex., 60 Southern Methodist University students, two Negro and the rest white, withstood an insecticide spray to continue a sit-in at a drug store. The manager had called a fumigation service to spray over and around the students. They coughed and held handkerchiefs over their faces, but none moved.

* * *

In Chapel Hill, N. C., white and Negro pickets protested a theater's white-only policy. New lunch counter sit-ins were staged in Rock Hill and Greenville, S. C. In Covington, Ky., CORE announced that picketing had resulted in the opening of two restaurants and one bowling alley. Two department stores in Richmond, Va., opened all eating facilities to Negroes after a campaign of many months.

* * *

In Charleston, S. C., the public library is now being used on an integrated basis.

* * *

In Montgomery, Ala., five students of all-white Huntington College were reprimanded by the college administration for attending an institute on non-violence sponsored by the Montgomery Improvement Association.

Had Enough

JACKSON, Miss. — Four Jackson citizens, three white and one Negro, filed suit in Federal Court to stop the Mississippi State Sovereignty Commission from donating public funds to the Citizens Councils to help preserve segregation. The Commission has authorized $5,000 a month to help finance radio and television shows sponsored by the Councils.

Book Notes

Southern Novel Is Universal

TO KILL A MOCKINGBIRD, By HARPER LEE, Lippincott, Philadelphia, $3.50.

This book has been on *The New York Times* best-seller list for many weeks, ranking in the top four consistently. The appeal in the novel, though set in South Alabama, obviously reaches a larger audience than the Southern region.

The humanity of man and the realities with which Harper Lee winds her plot leap the wall of "the Southern School". The persons of her novel fight the real battles we all face and ultimately some conquer.

This is the keynote, to the reader's eye. She restores hope as an eternal value which is thoroughly lost most of the time in our imperfect attempts for Truth.

Atticus Finch, a lawyer-legislator of the early Roosevelt era, decides to actually *defend* a Negro accused of raping a white woman. The small town of Maycomb is stunned, angered, violent and finally understanding toward Atticus, for his actions are irrefutably of the highest moral plane.

His son, Jem, and Scout, his young daughter, view the proceedings as young children often see the world of adults — unabashed and questioning. The author has proven herself worthy of a difficult task: that of a child's narration.

Scout is "going on first grade" and motherless since shortly after birth. Quite unassumingly she tells of that year and the human beings who create this world.

The book is filled with a warmth and charm that is hard come by in novels nowadays. It is informative and entertaining without becoming ponderous. It penetrates the ever-existent problem of prejudice and discriminatory judicial law with clarity and compassion.

This first novel is a good novel. The author uses imagination with a background of truth to nature and history and life. And the best good is that it is based on human experience.

—E.M.W.

(The reviewer, like the author of the book she reviews, is an Alabamian, now living in her native state.)

—Photo by Michael Brown
Harper Lee

European Views Negro History

THE PEOPLE THAT WALK IN DARKNESS, By DR. J. W. SCHULTE NORDHOLT, Ballantine Books, 101 Fifth Ave., New York 3, N. Y., 346 pages. Published only in paperback, 75¢.

Written from the detached viewpoint of a European, this is an excellent history of the Negro people in America. It is recommended for the general reader rather than the expert.

Toward the end it reveals one serious weakness. That is Dr. Nordholt's apparent unawareness of the role that white integrationists have played and are playing in the struggle for Negro rights.

This no doubt reflects the limited sources from which he drew material covering the last 25 years.

Modern Ballad Has Sharp Moral

HANGMAN, by MAURICE OGDEN, Available from the author, 8511 Blanche Ave., Garden Grove, Calif., 50c.

This is a modern-day ballad with the terrifying impact of truth. The hangman's first victims are an alien, a Jew, and a Negro; eventually the noose reaches out for each of those who thought they could buy safety by silence in the face of injustice. The verse is published in a miniature 14-page booklet.

The author, Southerner Maurice Ogden, is currently having his own encounter with "the hangman." He has been charged with falsely denying on a private-industry security form in 1957 a campus "communist" affiliation in the 1940's at the University of Oklahoma, where he was active in pioneer integration work. Although he refuted the charges in one trial and a guilty verdict was set aside, he was convicted again in January.

Proceeds from sale of the *Hangman* go to his defense fund.

Support Gibson

WILLIAMSBURG, Va. — The Episcopal Society for Cultural and Racial Unity voted full support of the Rev. Theodore R. Gibson in his defiance of a witch-hunt committee in Florida (details in October *Patriot*).

ESCRU, holding its annual convention here, also called upon Federal and State authorities to take immediate steps to open public schools in Prince Edward County, Va. (details in December *Patriot*).

Lawson Named

ATLANTA, Ga. — The Rev. James M. Lawson, Jr., has joined the staff of the Southern Christian Leadership Conference as a part-time consultant.

Mr. Lawson is recognized as an authority on the philosophy of non-violence. He played a leading part in the sit-in movement last spring in Nashville where his expulsion from Vanderbilt Divinity School brought national protests. He is now pastor of a church in Shelbyville, Tenn.

In New Orleans, about 100 Tulane University students signed a pamphlet condemning the actions of state officials in the recent school crisis. They said they represented hundreds more who feared to sign.

A Brief for the White Folks

By ANNE BRADEN
Patriot Editor

I note in the news that Southern Christian Leadership Conference Director Wyatt Tee Walker and Attorney Len Holt have filed a suit against taxicab segregation in Atlanta.

I wish I were a lawyer, because I'd like to file my own amicus brief in this case, on behalf of all the white people who have been abused by the Atlanta system.

For I've had my own run-in with Atlanta cab segregation, as I imagine have many other whites.

Mine was when I was in Atlanta recently for just one day—with no car, too many people to see, and too little time. So I took to the cabs.

It was 11:30 a.m. when I stopped by the office of the Student Nonviolent Coordinating Committee on Auburn Avenue and became so fascinated talking with the wonderful people there that I stayed until 12:15—just 15 minutes before I was due at 12:30 for a luncheon engagement in the same general section of town but beyond walking distance.

But I didn't worry. I figured I could grab a cab quickly on the busy street and be on time to lunch.

Now, Auburn Avenue, of course, is in the heart of Atlanta's "Negro district." When I emerged from the building, many cabs were sailing by—empty with flags up.

Funny thing. I had known about Atlanta cab segregation for many years. But at this point, I was just back from a vacation in the East, and it's amazing how quickly a brief stay in a sane society can make you forget how things are in the South. I actually did not realize why no cab would stop until one driver was kind enough to pull over to the curb and tell me he'd like to transport me but there was a law against it. He suggested that I phone for a white cab from a booth at the next corner.

I did—and waited. And waited. And waited. After 15 minutes, I called again to complain. The dispatcher said he'd see what he could do—and I continued to wait. A third call did no better. It was a company I had found very prompt before.

It finally dawned on me after a half-hour that the white cab wasn't coming either because the dispatcher surmised from the address that I was a Negro. And some stubbornness made me determined not to tell him different.

So there I was—caught between two worlds, and unable to get a cab in either one.

Finally, by a miracle, a stray white cab wandered by, and I hailed it. But by that time I was an hour late to lunch—hungry, mad and embarrassed at having inconvenienced my host and hostess who were busy people and deserved better treatment.

Who says segregation hurts only Negroes?

P.S.: On the way to lunch, I exploded to the white cab driver, there being no one else nearby to take my frustrations out on. He confided that he agreed with me and hoped the "NAACP or somebody" would soon get that law changed so he could get more business.

Subscription Blank

The Patriot is sent to all persons who give $2 or more annually to the Southern Conference Educational Fund.

I enclose_____, of which $2 is for Patriot subscription.

Name_____

Address_____

City_____

If you want to send Patriot to friends, enclose their names. Return form to:

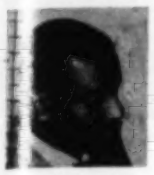
SCEF
822 Perdido St.
New Orleans 12, La.

Do-It-Yourself Court Tactics

With arrests and court cases involving integrationists on the increase, with money often short and lawyers scarce, a new idea is getting a try here and there — "do-it-yourself" courtroom procedure.

One who has tried it is the Rev. Fred L. Shuttlesworth (SCEF board member), who leads the civil rights movement in Birmingham.

He and another Birmingham minister, the Rev. Charles Billups, filed their own suit against city Police Commissioner Eugene "Bull" Connor in an effort to stop city detectives from attending meetings of the Alabama Christian Movement for Human Rights and taking notes. When the case came to trial in Federal Court, Mr. Shuttlesworth was the lawyer.



Mr. Shuttlesworth

He didn't win, but the trial provided a dramatic moment as it brought face-to-face Birmingham's leading adversaries, Mr. Shuttlesworth and Bull Connor. Thus one of the South's leading integrationists was in the unusual position of firing the questions while one of the South's leading segregationists was under oath on the witness stand.

Mr. Shuttlesworth made the most of it. One of the questions he asked the police commissioner was whether he had stated to a newspaper reporter "Damn the law. We make our own law down here."

Connor said he couldn't recall it, but Mr. Shuttlesworth put on the stand a reporter for the Afro-American who recalled it well.

The judge dismissed the suit, but Shuttesworth and Billups are appealing.

Meantime, another do-it-yourself courtroom operation fared better in New Orleans.

There Rudolph Peters, young unemployed musician, and Walter Rogers, 60, a union construction worker, were charged with criminal mischief, criminal trespass, and disturbing the peace. Total possible penalty for each: $1200 fine and 10 months in jail.

They were arrested in a Woolworth store. Peters is Negro, Rogers white. Rogers said his income wasn't enough to pay a lawyer, so he handled his own case. In his do-it-yourself brief, he described how they happened to be arrested:

". . . after buying some stationery at Woolworth's, I saw a fellow I thought I knew at the lunch counter . . . I said 'Hello, what're you doing here?' He said 'I'm waiting to be served.' Then I saw he was a colored fellow and realized he was doing a sitdown.

"Looked like he'd won it. There was no disturbance . . . I said 'We all have to fight for our rights' and stood chatting. Then patting his shoulder I said 'Stay with it' and left. To my surprise, police stopped me at the door. Captain Curtrera asked 'Were your encouraging him?' I said 'No.' (A man who's just won a sitdown single-handed don't need encouragement, he needs congratulations.)"

Mr. Rogers

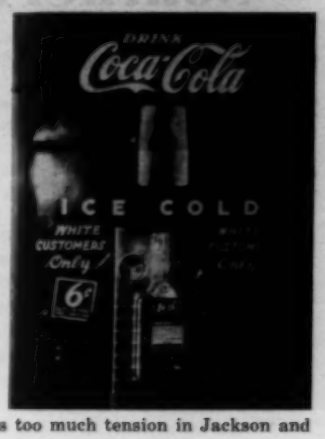
At that point both Peters and Rogers were arrested.

Rogers based his arguments to the court on simple points: he said the arrest violated guarantees of freedom of speech and assembly in the Louisiana and United States Bill of Rights. (A law librarian in New Orleans told him Louisiana had no Bill of Rights, but he did some research and found that it did.)

Assistant District Attorney A. I. Kleinfeldt apparently agreed with him. He dropped prosecution of both defendants.

Jail... for a Photo

JACKSON, Tenn. — The Coca-Cola vending machine pictured at right is in Ham House, a sporting goods store here.



Immediately after taking this picture, Preston E. Stewart, Jr., dean of men at Lane College in Jackson, was arrested.

The proprietor of the store asked a policeman on a nearby corner to arrest him as he left the store and walked to his parked automobile. The charge: disorderly conduct.

At the trial, both the policeman and the proprietor testified there was no disorder. Stewart was fined $15. The judge said: "There is too much tension in Jackson and it must be stopped."

Alabama Students March

ANNISTON, Ala.—About 200 Negro students from nearby Talladega College staged a peaceful protest march here, seeking justice in the beating of one of their fellow students and a college employee.

The two, had been beaten by several white men after the student sat in the waiting room of the Southern Railway station here.

One white man was arrested, and the demonstration came on the day the student sought to identify him in a line-up. Dr. John Bross, a Talladega faculty member and SCEF board member, reported:

"The march was very peaceful; the students spoke to no one —not even to each other. They carried no signs because it was obvious what they wanted—justice for all men. One student was hit . . . he did not retaliate . . . The Anniston chief of police congratulated our president on the conduct of the students and indicated he believed they had a right to this peaceful protest."

A Student Profile

(Continued from Page 1)

He told her his family paid taxes, that he had an assignment and couldn't see waiting a whole week. He started using some reference books, and after more than an hour the librarian gave him the books he had come for.

When he was little, Virginius would come home from school and discuss books, newspaper articles and current events with his mother and grandfather. He read about Woodrow Wilson and other statesmen and began when very young to take their statements on democracy at face value.

Later he was shocked to learn that democracy in America is not always what it's supposed to be.

He also remembers being deeply disappointed when during the war he gathered that he was supposed to hate the Japanese, for at home had always been taught to love all people.

When he went to college, Virginius joined the Unitarian Church because it was integrated and always rode in the front of streetcars and went into white rest rooms. He left college to spend two years in the army and there, like many of his generation, found by experience that whites and Negroes can be good friends.

In fact, most of his army friends were white. They went to lectures and concerts together.

Negroes in the student movement may seem impatient, Virginius says, but that is because they expect a lot from a democratic society and are more than willing to take responsibilities that go with the benefits. Virginius learned early what it means to take responsibility.

In 1952 he had just finished high school in West Point, and his sister was just about to enter it, when the school board closed the Negro high school after consulting only two Negroes in town. The students would have to go 17 miles away.

Virginius and his sister persuaded the group not to get on the bus on the first morning of school. His sister then tried to enroll in the white high school, but was refused.

A group of Negroes invited the school board and superintendent to a meeting that same evening. No one could be found to preside at the meeting, so Virginius did.

Although this battle brought only partial victory, Virginius had learned that the young cannot always wait on the older generation to lead them.

There is no doubt that Virginius knows what personal responsibility is, and it is no wonder that he seems relaxed and confident when he discusses the future of the student movement. He thinks the movement may continue to grow for many years, and that it is probably too soon for it to have a program of definite goals.

He does not doubt at all, however, that the movement will spread, that its aims will become clearer, and that it will to a large extent redeem the democracy he learned as a child.

Dr. Brown Dies

GREENSBORO, N.C. — Dr. Charlotte Hawkins Brown, one of SCEF's most distinguished board members, died in January at the age of 77. She was founder and president-emeritus of Palmer Memorial Institute in Sedalia, N. C., and was internationally famous as a pioneer educator. (See profile in December Patriot.)

Silence Broken in Birmingham

BIRMINGHAM, Ala. — A long silence was broken here when an interracial group of citizens issued a statement urging action to improve race relations.

The Greater Birmingham Council on Human Relations, which includes both white and Negro ministers, issued the message calling for "constructive discussion and action by responsible citizens, who endeavor to apply basic principles of American Democracy and the Judeo-Christian teachings of love and justice."

Jones Wins

SHREVEPORT, La. — The Rev. Ashton Jones, white integrationist who was imprisoned 60 days here last year on vagrancy and disturbing the peace charges (See Oct. Patriot), won reversal on appeal. New charges placed in January were also dropped.

Pilgrims Ask Open Schools

(Continued from Page 1)

the conflict between North and South, the one-time enslaved have a destiny not only to be completely free themselves but to help free white men of their fears, their prejudices, their blind hatreds.

Dr. Milton A. Reid, president of the Virginia Christian Leadership Conference which sponsored the pilgrimage, stated its purpose:

It was to appeal to the better judgment of the right-thinking leaders in Prince Edward County and to turn back the tide of power from those who prefer to "disintegrate educationally rather than integrate democratically."

I had come to Prince Edward with some misgiving as well as hope. For I heard the Sunday editor of a Norfolk newspaper declare that "reciprocation" was lacking in this county, that even those in verbal communication between the races were not really talking to each other but at each other.

I left with the same misgiving about human beings but with hope strengthened. For I was made aware that those who struggle for justice are not bitter or vengeful.

I knew that Dr. John B. Henderson spoke hard but real truth as he declared that white souls were being laid bare as "skinned rabbits" in this crisis. I knew that God's eye was upon Prince Edward County, as surely as "His Eye Is on the Sparrow," as Mrs. Cleo Bolling sang that wonderful anthem popularized by Ethel Waters.

—Afro-American Photo by Scott Henderson

PILGRIMS GATHER AT P.E. COUNTY COURT HOUSE

I knew that Mrs. Vivian Carter Mason was entirely correct in pointing out that integration would die in five years unless more Negro parents took advantage of the hard-won gains of the NAACP thus far, giving this pilgrimage a realistic note.

I could echo the sentiment of Sarah Patton Boyle as she declared of white people that "it is terrible to be afraid to witness for what you believe." I believed in response to another speaker that tuition grants to avoid integrated education are a threat to all public education.

And I knew from personal experience that the Rev. L. F. Griffin, president of the Prince Edward County Christian Association, was not being oratorical as he declared that white ministers are being so harassed that their mouths are being closed at a time when our society needs desperately to hear them.

As one white minister I left Farmville determined to speak for the cause of justice more than I had in my feeble thrusts of the past.